

THE
CAMBRO-BRITON.

MAY, 1820.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS
NOSTRA IGNOTA SUNT. CICERO *de Legibus.*

WELSH LANGUAGE.



MODERN LETTERS AND THEIR MUTATIONS.

THE last Essay under this head was devoted to some account of the old Bardic Alphabet, which was considered necessary in order to prepare the way for that examination of the modern Welsh Letters, without which no satisfactory view can be taken of the more general characteristics of the language. Indeed it has been the principal aim of the writer to proceed, with a proper regard to method, in this interesting investigation, analysing, as it were, in his progress, the ingredients, of which our venerable tongue is composed. And, if, in so doing, he may have incurred the imputation of tediousness or insipidity, he hopes some atonement may be found in his anxious desire to impart a full and accurate knowledge of the basis, as well as the superstructure, of the Welsh language. And this can only be done by commencing, as has been attempted in these Essays, with an elementary examination of its first principles; for there is no royal road to language any more than to mathematics. Yet it may be satisfactory to those, who are impatient to become acquainted with the more interesting features of this subject, to be informed, that the inquiry, begun in this Essay, will be the last of those, which may be termed rudimental.

It can not now be accurately ascertained how soon the Roman letters, in their modern form, were first adapted to the Welsh language; but it appears indisputable, that they did not immediately succeed to the old Bardic symbols. For we find from some of the most ancient MSS. now extant*, that the language

* Among these is the Llandav Gospel, commonly called St. Chad's Gospel, preserved in the Cathedral at Litchfield, which contains some

was at that time generally written in a character resembling the Saxon, from which it has been very plausibly inferred, that the Saxons, who confessedly brought no letters with them here, adopted those, which they found in use on their arrival*. And it is by no means improbable, that an intercourse of more than four centuries with the Romans had served, if not to occasion a total discontinuance of the Bardic Alphabet, at least to introduce such innovations into it, as to render the letters used by the Britons, at the close of their connection with that people, not very dissimilar from those which we find in the early Saxon MSS. From that period to the invention of printing various fluctuations may be supposed to have taken place: and, indeed, it appears, from some Welsh writings of the twelfth and thirteenth centuries†, that the character, erroneously called Saxon, was not at that time in use in Wales. Yet, as before observed, we have not now any means of discovering at what precise period this revolution began; although it may be presumed, that the invention of printing mainly contributed to its establishment. And from that

marginal memorials of donations to the Church of Llandav, written partly in Latin, and partly in Welsh, and in the Saxon character. Mr. E. Llwyd, in his *Archæologia Britaunica* (pp. 5 and 226), has given an extract or two from these: and at the time he wrote (1707) he computed the age of the MS. at eleven hundred years. He likewise enumerates three or four other MSS, in which the Welsh language is written in the same character, particularly the "Poem of Juvenecus" at Cambridge, which he considered to be a Pictish or Cumbrian MS. of the ninth century. *Arch. Brit.* p. 226.

* Most writers on this subject admit, that the Saxons had no knowledge of letters on their first invasion of this country; but the question at issue seems to be, whether they borrowed their alphabet from the natives at that time, or afterwards from the Continent. The former seems by much the most probable, allowing, as we must, that the use of letters was, at the time, generally known to the Britons. Among other proofs of this fact is the existence of some monumental inscriptions in Wales, written not very long after the Saxon conquest, in a mixed Roman and British character.—One of the oldest MSS. written in the Saxon language and character, of which we have any account, is perhaps that, of which Dr. Smith takes notice in his Edition of Bede, and which he supposes to have been as old as that writer, and consequently written about three centuries after the settlement of the Saxons in Britain.

† The *Llyvr Du o Gaervyrddin*, or Black Book of Caermarthen, in the Hengwrt Library, is one of the oldest Welsh MSS. extant in the modern character. This Mr. Llwyd (*Arch. Brit.* p. 225) supposes to have been written in the time of Cynddelw the Poet, who flourished about 1150. See also the *Cambrian Register*, Vol. 3, p. 288.

epoch to the present time some changes have taken place in particular letters, which will be noticed in the sequel. It now becomes necessary to proceed to the particular objects of the present inquiry, which are to examine in the first place the nature of the modern letters with reference to their capacity for expressing their assumed powers, and afterwards to endeavour to explain those mutations of the initial consonants, which form so remarkable a feature of the Welsh tongue.

It has already been stated, that the Bardic Alphabet comprised three and forty characters, each representing a distinct sound. And, although all these sounds are still retained in the language, the modern letters, employed to designate them, are but twenty-eight; a circumstance of itself sufficient to denote their inadequacy to the proposed end. But even of this number a few have no analogy with the articulations they were designed to convey, the powers, which custom has appropriated to them, being entirely arbitrary. And it cannot be denied, that a blind continuance in this abuse has presented one of the main obstacles to strangers in their study of the Welsh tongue, whilst it has also been productive of another disadvantage, which will be particularised hereafter *. To prove what has been now affirmed, a list of the Welsh letters is here subjoined, together with an explanation of their respective sounds, both independently, and when combined in the formation of words.

*Letters. Independent Sound.**Sound in Combination.*

A — aa — as in *man*, or, when circumflexed, much broader.

B — eb — as in English.

C — ek — always as K in English.

Ch — ekh — an aspirated C, as the Greek X properly pronounced.

D — ed — as in English.

*Dd — edh — as Th in *the* and *whether*.

E — ay — as in *bed*, or, when circumflexed, as *a* in *bade*.

*F — ey — always as V in English.

* Mr. Owen Pughe, in his excellent Dictionary of the Welsh language, made a laudable effort to remove a part of the inconvenience here alluded to, but, unfortunately, without success. The alterations, proposed by Mr. Pughe, and adopted throughout his work, are *ç* for *ch*, *z* for *dd*, *v* for *f*, and *f* for *ff*. Yet, although he has found no followers in print, many, in writing, adopt the first of these emendations, and substitute the Greek *δ* for the *dd*, whereby much trouble is saved without the risk of creating any obscurity.

*Letters. Independent Sound.**Sound in Combination.*

†Ff — ef — always as F in English.

G — eg — as in *Go*.Ng — eng — as in *long*.

H — aitch — as in English.

I — ee — as in *hid*, or, when circumflexed, as *ee* in *heed*.

L — el — as in English.

*Ll — elh — an aspirated L, to which letter it bears the same relation in sound, as Th to T.

M — em — as in English.

N — en — as in English.

O — o — as in *don*, or, when circumflexed, as in *tone*.

P — ep — as in English.

†Ph — eph — an aspirated P, always as F or Ph in English.

R — ar — as in English.

Rh — arh — an aspirated R, as in *Rheum*.

S — ess — as in English.

T — et — as in English.

Th — eth — an aspirated T, as in *Thought*.U — iu — as *i* in *withy*, or, when circumflexed, as *ee* in *ween*, or more like the French U.W — oo — as *oo* in *good*, or, when circumflexed, as in *boon*.Y — u — as in *myrrh*, also as in *Scythia*, or, when circumflexed, as the circumflexed U.

The (*), prefixed to three of the preceding letters, is employed to mark their incompetency to express the sounds, for which they are used, and the (†), which distinguishes two others, is meant to denote that they are objectionable on another account. With respect to the former, it must be obvious, that neither Dd, F, nor Ll, are properly indicative, even according to the genius of the Roman letters, of the powers assumed. A duplication of D or L can never naturally denote the aspiration of those letters, but can only have the effect of doubling the original sound as in the English words *madder* and *mallard*. Nor is this inconsistency retained because the Roman letters present no alternative: on the contrary the substitution of Dh and Lh, formerly used*, would tend in a great measure to remove the difficulty. It must be ad-

* In the oldest Welsh MSS. no distinction is observed between these letters and the common D and L; but it is left to the reader, from his acquaintance with the language, to make the distinction in sound, where necessary. About the year 1400, or earlier, the practice of doubling the letters, as now in use, was first adopted. But Dr. Gruffydd Roberts, in

mitted, however, that the pronunciation of the last of these letters can not be exactly described by any analogy in the English or other languages*, and that it is only to be perfectly attained by the ear; but in the other instance the English tongue already possesses the sound as above exemplified.

If in the two cases just mentioned there be an evident impropriety in the manner, in which the Roman letters have been adapted to Welsh pronunciation, the liberty, taken with the letter F, must appear still more unwarrantable. For in this instance the Roman V, representative of the sound in all other languages, becomes wholly useless: and we are, in consequence, driven to the additional absurdity of employing the double F, while the single letter is, in every respect, adequate to the purpose. And, with reference to the Ph, as it certainly belonged to the old Bardic Alphabet, it ought perhaps to be retained amongst the modern letters, notwithstanding, that it has the same sound precisely as the Ff, for which letter it is, therefore, on many occasions, improperly substituted. The only instances, indeed, in which Ph seems admissible in Welsh orthography, are the mutations of the letter P and such words, as are avowedly borrowed from the Greek, although this latter use of it may appear somewhat questionable†.

his Welsh Grammar (the first ever printed) published at Milan in 1567, substituted for these double letters D and L with points underneath, in which he was followed by Humphrey Llwyd, William Salesbury, and Roger Smith. Dr. J. D. Rhys, however, in his celebrated Welsh Grammar, printed in 1592, rejected the points, and used Dh and Lh in their stead, as Dr. Powel had also done in his "Historie of Cambria," published eight years before. Dr. Davies, in his Grammar printed in 1621, and afterwards in his Dictionary, which appeared in 1632, made the next alteration by abolishing the Dh and Lh, and restoring the old corruption of the double letters, which, accordingly, continued in use until the publication of the Archæologia Britannica by Mr. E. Llwyd in 1707, when an effort was made to reinstate the letters adopted by Drs. Powel and J. D. Rhys. But, although Mr. Llwyd's example was partially followed, neither that nor the later exertions of Mr. Owen Pughe, alluded to in the preceding note, have had the desired effect. The double letters continue to maintain their ground: and the evil has, perhaps, taken too deep a root to be now extirpated.

* The Spanish language has the double L in form, but not in sound. The Spanish pronunciation, as nearly as can be described by any analogy in the English language, resembles that in the word *billiard*, although softer even than that. The sound of the Italian Gl approaches much nearer.

† At least, it would be desirable to introduce as much uniformity as possible in this respect. And, therefore, such words as *corph*, *sarph*,

In addition to the ambiguity, thus occasioned by the misapplication of certain letters in the Welsh Alphabet and the consequent impediment opposed to foreigners in their researches into the language, another disadvantage, previously adverted to, remains to be noticed. For it is, unquestionably, to this abuse that we must ascribe the popular error respecting the ruggedness of our ancient tongue. Strangers, totally unacquainted with its principles and characteristics, and deterred perhaps from investigating them by the very cause here noticed, assume from this uncouth appearance a conclusion quite unwarranted by the premises. But the refutation of this idle notion, engendered in ignorance and fostered in obstinacy, must be reserved for a future occasion. At present it must suffice to remark, that the Welsh tongue, which yields not in copiousness to the Greek nor in energy to the Roman, needs not fear a competition with the Italian in the melodious variety of its sounds*.

In the alteration above suggested in two of the letters, by substituting an *h* for the duplication now used, regard was had more to the analogy of modern tongues than to the highest improvement, of which the case is susceptible. For, although *h* be in effect no more than an aspiration of the letter, with which it is joined, it helps, in general cases, to create those disadvantageous conclusions, which, as recently mentioned, have been so unjustifiably drawn from the modern orthography of the Welsh language. It would, therefore, no doubt, be advisable that, as in other European tongues, all the letter-sounds should be marked by single and distinct symbols. But, from the incapacity of the characters, commonly received in Europe, fully to represent the old Bardic Alphabet, this *desideratum* could only be accomplished by an arbitrary system of accentuation, or by a mode of pointing similar to the Hebrew *dagesh*, both of them practices too much at variance with modern notions to be proposed with any chance of success. The only alternative, then, seems to be the adoption of the letter *h* in the manner suggested, and which, if it possesses no other merit, has at least that of consistency; for we may with as much propriety use *Cc* and *Tt* for *Ch* and *Th* as

&c. that do not come strictly within the exceptions above mentioned, might be spelt with the *ff*.

* This feature of the language will, of course, be examined hereafter; and any one desirous in the mean time of seeing proofs of it, may consult an interesting Essay on the subject in the third Volume of the Cambrian Register.

the duplication of D and L, now so preposterously employed. The explanations, above offered, of the independent sounds of the Welsh letters, (as far as they can be made intelligible to an English reader) will sufficiently exemplify this.

The following alphabetical scheme is drawn in conformity with the foregoing remarks, and contains not only the alterations, already suggested, but also three letters, which, although not incorporated in the modern alphabet, are on every account as much entitled to a place there as some others, comprised in it, which are only, like these three, aspirations of radical or elementary sounds. These *new* letters (if indeed their frequent occurrence in the language and their adoption in the Bardic Alphabet warrant that term) are printed in Italics by way of distinction. And the writer would add, that he is not conscious of having admitted any fanciful innovations in this scheme, the main object of which, on the contrary, is to present to the English reader as accurate a notion of all the letter sounds in the language as the nature of the English tongue will supply without offering any violence to the peculiar characteristics of the Welsh.

A. B. K. Kh*. D. Dh. E. V. F. G. Ng. Ngh. H. I. L. Lh. M. Mh. N. Nh. O. P. Ph. R. Rh. S. T. Th. U. W. Y.

Independently of the advantages, already proposed by this scheme, it is hoped, that it may be also of service towards illustrating those changes of the initial consonants, which it is intended next to examine. This singular feature of the Welsh tongue is one among the many proofs of its high antiquity: and, although it has been treated grammatically in two or three instances †, it is somewhat extraordinary, that it has not yet undergone a more liberal investigation with reference to the analogies of other an-

* The propriety of this representation may, perhaps, be questioned; but, as the sound of the K is uniform in all languages, it has been selected as preferable to C, and especially in conveying an idea of the pronunciation to an English reader, in whose language the last-mentioned letter has two distinct sounds, whereas the Welsh C has always the force of K. However Kh, although preferable to Ch, is far from expressing the full power of the Welsh letter, which it is meant to represent, and which is the same with the X of the Greeks, as still pronounced by their descendants.

† Among the few grammatical treatises on this subject, the only one, that has done justice to it, is that in Mr. Owen Pughe's Grammar, prefixed to his Dictionary, in which the principle of these mutations is clearly and methodically stated. But it did not enter into Mr. Pughe's plan to offer more than a grammatical illustration of the subject, which is, therefore, still open to a more general discussion.

cient languages and the interesting conclusions, which are to be deduced from such an inquiry. To attempt, with whatever success, to supply this deficiency will be the particular purpose of the next Essay.

* * *

THE WISDOM OF CATWG*.

THE COUNSEL GIVEN BY CATWG THE WISE TO TALIESIN,
CHIEF OF BARDS, WHEN HE WAS HIS SCHOLAR.

Think before thou speakest :

First, what thou shalt speak ;

Second, why thou shouldest speak ;

Third, to whom thou mayest have to speak ;

Fourth, about whom thou art to speak ;

Fifth, what will come from what thou mayest speak ;

Sixth, what may be the benefit from what thou shalt speak ;

Seventh, who may be listening to what thou shalt speak :

Put thy word on thy fingers' ends before thou speakest it, and turn it these seven ways before thou speakest it, and there will never come any harm from what thou shalt say.

Catwg the Wise delivered this to Taliesin Chief of Bards, in giving him his blessing.

There are four original vices : first, anger ; second, lust ; third, laziness ; fourth, fear.

Where one or the other of these may be, there will be found every other evil to spring ; for out of them forcibly grow all other evils in mind and action.

CATWG THE WISE.

THE NULLITIES OF CATWG.

Without a teacher, without instruction ;

Without instruction, without knowlege † ;

Without knowlege, without wisdom ;

Without wisdom, without piety ;

Without piety, without God ;

Without God, without every thing.

* Arch. of Wales, vol. iii. p. 49.

† The original word is, literally, " knowleges ;" but the idiom of the English language does not admit of such a translation.—Ed.

APHORISMS OF GERAINT.



THE SEVEN PRIMARY MATERIALS OF THE WORLD*.

1. Earth; and whence every body and density and every substance and strength.
2. Water; and whence every liquid and moisture.
3. Air; and whence every breath and motion.
4. Sun; and whence all heat and light.
5. Empyreum; and whence every sensation, appetite, and affection.
6. Pure Spirit; and whence every perception.
7. God; and whence all life and power, and support unto world of worlds.

And from these seven primary essences are all being and life: and on the order of God may the whole rest. Amen saith the Blue Bard of the Chair †.

ORIGINAL LETTERS.



LETTER IX.

Bishop PERCY to the Rev. EVAN EVANS; (no date).

DEAR SIR,—I received the favour of your obliging letter and the valuable present of the two British Odes translated into English. They have afforded me great pleasure, and they display a rich vein of poetry. I think a select collection of such pieces, thrown into a shilling pamphlet, would not fail to prove as acceptable to the public as the Erse Fragments, and would be far more satisfactory, because you could remove all suspicions of their genuineness, which, I am afraid, Mr. Macpherson is not able to do. I observe with you a remarkable similarity between our Runic and your British pieces. As our Runic Poetry will be fit for

* Arch. of Wales, vol. iii. p. 109.

† This was the common designation of the celebrated Aserius Meneven-sis, whose proper *cognomen* was Geraint, or Geraint Vardd Glas, Geraint the Blue Bard. He was a Monk of the Benedictine Order at St. David's, and was afterwards, on account of his superior talents, made Bishop of Sherbourne by Alfred, by whom he continued to be held in great repute. Caradog records his death in the following words:—"Aser the Wise, Archbishop of the Britons, died A. D. 906."

publication towards Michaelmas, I wish you could get ready such another Collection of British Poetry to follow it in due time, while the curiosity of the public is fixed on these subjects. And, when all these pamphlets have had their day, then throw them into a volume under some such title as this, "Specimens of the Ancient Poetry of different Nations." I have for some time had a project of this kind, and, with a view to it, I am exciting several of my friends to contribute their share. Such a work might fill up two neat pocket volumes. Besides the Erse Poetry, the Runic Poetry, and some Chinese Poetry, that was published last winter, at the end of a book called "Han Kirn Choaan," or the Pleasing History, 4 vols.,—besides these, I have procured a MS. translation of the "Tagrai Carmen," from the Arabic; and have set a friend to translate Solomon's Song afresh from the Hebrew, with a view to the Poetry. This also is printing off, and will soon be published in a shilling pamphlet. Then I have myself gleaned up specimens of East Indian Poetry, Peruvian Poetry, Lapland Poetry, Greenland Poetry; and inclosed I send you one specimen of Saxon Poetry. The subject is a victory gained by the Anglo-Saxon, Athelstan, over the Dane Anlafe and his confederate Constantinus King of Scotland. If you compare it with the Runic Ode of Regner Lodbrog, you will see a remarkable affinity between them, some of the phrases and imagery being common to both, as the play of arms, &c. &c. The Latin version falls from the pen of my very learned friend Mr. Lye, who has made many important emendations in the original. The English was a slight attempt of my own, to see if one could not throw a little spirit into a literal interlineary version, but I have no reason to boast of my success. I believe, the best way would be to publish the English by itself, like the Runic Odes, and throw the two columns of Latin and Saxon to the end. Give me your opinion of my proposal, with regard to the various specimens mentioned above, and the share I would recommend to yourself in particular. Be pleased also to return my Saxon Ode, when perused, for I have kept no copy.

I suppose you have no British Poetry extant, that was written before the conversion to Christianity, as we have of the Runic, and as they affect to have of the Erse; if not, then the most ancient you have is to be chosen. Could not you give some of the Poetry of Taliesin and Merddin? I must observe one thing, that your Odes will require a few explanatory Notes, chiefly with regard to the proper names; and, if you would not think it too great

an innovation, I could wish you would accommodate some of your ancient British names somewhat more to our English pronunciation. This is what the Erse translator has done, and, I think, with great judgment. The word might be a little smoothed and liquidated in the text, and the original spelling retained in the margin. Thus Macpherson has converted *Lambhdearg* into *Lamderg*, *Geolchopack* (a woman's name) into the soft word *Gealcossa*, &c. This is a liberty assumed in all languages; and indeed, without it, it would not be possible for the inhabitants of one nation to pronounce the proper names of another*.

You tell me you have read Bartholinus's book of Danish Antiquities; it is a most excellent performance. There is a celebrated Frenchman, the Chevalier Mallet, historiographer to the present King of Denmark, who has lately published a work in French on the same subject, at the end of which he has given a French translation of the famous Edda or Alcoran† (if you suffer me to use the word) of the ancient Teutonic nations. If I have health and leisure, I intend to translate this book into English, though it is a formidable undertaking, being a quarto of no small size. I have got the book, which is a capital performance.

I should have one advantage over most others for such an attempt, which is, that my learned neighbour, Mr. Lye, has got the Islandic original of the Edda, and would compare my version with it. I have one thing still to mention, and then I have done. I have lately been employed in a small literary controversy with a learned friend, about the original and antiquity of the popular notion concerning Fairies and Goblins. My friend is for fetching that whimsical opinion from the East, so late as the time of the Crusades, and derives the words Elf and Goblin from the Guelfe and Gibbeline factions in Italy. But I think it would be impossible for notions so arbitrary to have obtained so universally, so uniformly, and so early (see Chaucer's Wife of Bath's Tale), if they had not got possession of the minds of men many ages before. Nay, I make no doubt but Fairies are derived from the *Daergar* or Dwarfs, whose existence was so generally believed among all the northern nations. Can you, from any of your ancient British writers, enable me to ascertain any of these disputed

* However proper it may be to take this liberty with some languages, it is neither necessary nor justifiable with respect to old Welsh names, which are very far from being harsh or unmusical.—Ed.

† The learned writer should have said *Koran*. *Al* is the article, and therefore "the Alcoran" is a tautology.—Ed.

points, or any resemblance to the name of Fairy, Elf, Goblin, in your language? I should think, that these popular superstitions are aboriginal in the island, and are remains of the ancient Pagan creed *. Favour me with your opinion on this subject when you write next, which, as your letters are so extremely curious and fraught with entertainment, I beg may be soon. I remain, Sir, your very faithful servant,

THOMAS PERCY.

WELSH MUSIC.—No. VI.

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—“Breuddwyd y Frenhines,” or *The Queen's Dream*, is not so well known as it ought to be; the melody is very smooth and elegant, with a mixture of ancient and modern composition. The modulation at the 17th, and three following bars, (or measures), is peculiar to the Welsh airs: the bass of these four bars would answer for the commencement of *Ar hyd y nos*. The words run thus:—

“ I fondly in my bosom cherish'd
Thy vows, and thought they were sincere;
But ah! my dearest hopes have perish'd,
For thou art false, as thou art fair!”

“Suo Gân,” or *The Lullaby Song*.—There are but four bars in this air;—but those are very plaintive and characteristic. This appears to be the universal *Hushaby* of the Welsh nurses, when they lull their infants to sleep; and certainly nothing can be more appropriate. It is very probable, that Storace took his *Lullaby*, in the “Pirates,” from this tune.

“Pen Rhaw,” or (literally translated) *The Spade Head*, is a beautiful air—and one of the tunes most adapted to the *Pennillion*. The harper of the Gwyneddigion Society performs variations on “Pen Rhaw” in a very masterly manner, some of which are peculiar to the Welsh harp, and consequently lose their effect when attempted on the piano-forte or pedal harp.—

* The allusions to these imaginary beings are numerous both in the works of the early bards and in other old writings, especially in the *Mabinogion*: but the names have no resemblance to fairies, or goblins. It is designed to enter hereafter into the investigation of this curious subject; in the mean time a few particulars will be found in a subsequent page of the present number.—ED.

The subject is alternately played in the treble and bass ; and the unisons and responses are truly beautiful. The modulation of the four first bars of the second part is the same as before noticed in the *Queen's Dream*.—Nothing can be more pleasing than to hear a good singer chaunt this melody, whilst the minstrel performs variations on it.

“ Give me my harp, I ask no other boon,
Which I, in turn, to love and war attune ;
Oh ! may I never lose its soothing pow’r,
And be it near me in my dying hour *.”

“ Eryri Wen,” or *White Snowdon*.—This air is in a minor key, and not unlike *The noble Race of Shenkin*. It is to be regretted, that this tune is not more generally known ; for the *Penillion*, that are sung to “ Pen Rhaw,” would answer to it, and the singer would have an opportunity of displaying his ingenuity, by resting a few bars, and, at the change of modulation, bursting upon the hearer with energy and spirit, that could not fail in producing considerable effect.

“ Toriad y Dydd,” *The Dawn of Day*, is one of the most pathetic, yet energetic, of the Welsh airs. It commences in B minor, and the second strain is in D, the relative major, for eight bars ; then it returns, in a very scientific manner, to B minor. No composer, that ever wrote, could have surpassed this tune, which is an evident proof that our forefathers were well versed in the rules of harmony. The initiation song of the Gwyneddigion is to this tune, which is always sung, verse and chorus, when new members are admitted. The metre is very long :—the following is a specimen, written in 1809—

“ Altho’ the noise of battle is heard around our isle,
Yet do we, happy people, in peace and plenty smile ;
No ruffian bands assail us, no tyrants here bear sway,
But all, with pleasure, joy, and bliss, await the dawn of day.”

In my next I shall notice the ancient notation, and give a specimen of what was used in the eleventh century, with such observations as may be deemed necessary.

March 13, 1820.

JOHN PARRY.

* See Welsh Melodies, p. 56.—These lines bear some resemblance to the following passage in Horace.—Ed.

“ Frui paratis et valido mihi
Latæ dones, et precor integrâ
Cum mente, nec turpem senectam
Degere, nec citharâ carentem.”—Lib. 1. Od. 31.

BIOGRAPHICAL MEMOIRS.



THE LATE REV. DAVID ROWLAND,
SECRETARY TO THE CAMBRIAN SOCIETY IN DYFED*.

MR. ROWLAND was the youngest of four children, his parents having two sons and a daughter besides himself, and drew his natal breath at Ffoesyffin, in the parish of Llenddewibrefi, Cardiganshire, in August, 1783. His father followed the trade of a glover, which being an occupation of a humble kind in that district, he was not in affluent circumstances; his parents were however highly respectable, and much esteemed by their neighbours for their virtues and superior information.

The subject of this memoir was, at the age of five years, sent to a little school in the neighbourhood, where, in the space of three months, he proceeded as far as the Latin Grammar, a progress unusual at that place, and deemed very surprising. This flattering circumstance gave his parents room to indulge the fond hope of one day seeing their son become eminent as a scholar, and the strong partiality, which he continued to manifest for his books, served to increase this hope every day.

So ardent was his attachment to learning during his tender years, that, when the young people of the neighbourhood were in the habit of spending their long winter nights with his parents, in their workshop, on account of their interesting conversation, and agreeable society, with respect to himself, his books were constantly in his hands; and, so intense was his application, and so abstracted his mind, that, however amusing the tales related, or interesting the subjects of conversation, they did not divert his mind from his favourite pursuits. If asked, as he frequently was, what matter had been discussed by the company, or what incidents had occurred during the time they were together, he could not give an answer, being as insensible of every thing said or done, as if he had been in another apartment.

He continued thus to proceed with increasing ardour and diligence, until he arrived at the age of fourteen years, when, re-

* Such of the readers of the CAMBRO-BRITON, as were acquainted with this lamented individual, must necessarily feel indebted to the gentleman, by whom the Editor has been favoured with these interesting notices of his life, and which, it may be proper to mention, will be completed in three numbers. The Editor begs also thus publicly to express his own thanks for the very acceptable contribution.—ED.

flecting on his father's pecuniary inability to afford him the education which he wished for, and to which he aspired, he determined to lose no time in making some exertion himself towards attaining it. And, as no employment appeared so likely to afford him the double advantage of easing his parents of a portion of their burden, and also of gratifying his natural propensity for books as keeping a school, he resolved on undertaking the office. In pursuance, therefore, of this laudable resolution, he taught young persons, first at Tregaron, and afterwards at Llangeitho, in his native county; from whence he removed to Llanllawddog, and lastly to Pencadair, in the county of Carmarthen, at each of which places he discharged the humble function of a country schoolmaster with no small benefit to his scholars, and with satisfaction to their parents.

Having at the last mentioned place become acquainted with some families professing the religious tenets of the Independents, they induced him to join their congregation in public worship, and, admiring his talents and pious demeanour, advised him to become a Minister of the Gospel among persons of their principles, and recommended him to go to the Academy at Carmarthen to obtain the necessary qualifications. When at this place, he gladly availed himself of the opportunities for improvement which it afforded, and proceeded in his studies with great ardour and diligence. One of the young students, however, having in his hearing maintained doctrines contrary to those, which he professed to believe, and to what he deemed essential to Christianity, the circumstance in the first instance much shocked his feelings, and ultimately caused him to leave the seminary.

Being returned home, and still desirous of becoming a minister on the principles, which he professed, it was his intention to wait until an opportunity should offer for his introduction to some other academy for completing his studies. His thirst for knowledge however would not permit him to remain idle, without availing himself of such means as Providence placed within his reach; and, accordingly, he went for improvement in classical literature to Ystradmeiric Grammar School, which was but a few miles distant from where he resided. At this period he was about eighteen years of age, and such were his application and the progress he made in his studies, that he became the delight of his master, and gained the esteem and regard of his school-fellows. During his first year at this seminary his religious sentiments underwent a considerable change, and he became as

firmly attached to the doctrine and discipline of the Church of England, as he had been heretofore to those of the Independent persuasion. Accordingly he became desirous of being a minister of our national church, and entered into a course of study in order to be prepared for his examination previous to his admission to the sacred office. In this preparation five years were taken up, and at length, in the year 1806, he received Holy Orders, and succeeded to the curacy of Llanfihangel y Croyddin, in Cardiganshire.

It should, however, be observed, that he had, during this period, to encounter the same pecuniary difficulties as he had heretofore. His relatives being unable to supply him with the means necessary for his support, he was obliged to undertake the education of young persons one part of the year, that he might with the profits be enabled to attend school himself during the remainder. But he not only attended to his classical and theological studies at this time, but likewise paid such attention to the Welsh language, as enabled him both to understand the ancient poets and compose poetical pieces himself. Accordingly, in the year 1807, when he was curate of Llanfihangel, above mentioned, his late master, the Rev. Mr. Williams, of Ystradmeiric, having occasion to translate an ancient and obscure Welsh poem into English, availed himself of Mr. Rowland's assistance, for which he returned a public acknowledgement and thanks*.

In the early part of the year 1808 Mr. Rowland removed from Llanfihangel y Croyddin, and became curate of Carno and Llanwnog in the county of Montgomery. An acquaintance of his, in a letter of introduction to a friend residing in the neighbourhood of those places, recommends him to his notice as a young man of sense, of professional talent, and true piety. While officiating in these parishes, he evinced the same zeal for the spiritual welfare of the inhabitants, and attention to his professional duties, as at the former, so as to gain the esteem and respect of all around him.

A communication having been made to the Lord Bishop of St. David's (Dr. Burgess) by "the Society for propagating the Gospel in Foreign Parts," that a Missionary was wanted at St. John's, Newfoundland, in the room of the Rev. Mr. Harries, deceased, and, an inquiry being in consequence made, Mr. Row-

* See Williams's Dissertation on the Pelagian Heresy, p. 75.

land was introduced to the Bishop's notice by the Rev. J. Jenkins, Vicar of Kerry, as a proper person for the important situation; and he was so pleased with him on the first interview, and so satisfied with the account transmitted to him of his regular conduct and professional ability, that he recommended him to the confidence of the Society, and an appointment to the mission was the consequence. On his attendance in London on the occasion, so handsomely was he thought of, that the Lord Archbishop of Canterbury (Dr. Sutton) graciously received him; and, in order that he might procure proper comforts while at sea, and be received with greater respect by the inhabitants of St. John's from his arriving in the Governor's company, the Lord Bishop of Exeter (Dr. Pelham) waited on Admiral Sir John Duckworth, to request of him to convey Mr. Rowland in his ship, the *Antelope*, which was about to sail, and gave so favourable an account of him, that the Admiral was pleased not only to consent to take him, but also to promise that he should act as his chaplain during the passage.

The idea, however, of leaving his parishioners, his friends, acquaintance, and native country affected his spirits not a little when the time of his departure arrived, and made a much deeper impression on his mind than he had anticipated, so much so, that he had even thoughts at one time of declining the acceptance of the appointment, to which he had been recommended; but, summoning additional resolution, and making a great effort, he at length set out, and, having performed a journey of 400 miles, and got on board the ship which was to convey him, he had the happiness of finding his health and spirits as good as ever, and of possessing confident hopes, that his strength was proportioned to the difficulties which he had to encounter.

On the 24th of June, 1810, the *Antelope* set sail, and reached St. John's in the evening of the 20th of July, when Mr. Rowland, in order to lose no time in undertaking the duties of his mission, obtained leave from the Admiral to land on the following day. His credentials having been perused by the churchwarden, and principal inhabitants, a copy of his appointment was entered in the church books, and he commenced his missionary labours by performing divine service on the Sunday following, when a numerous and respectable congregation attended. During his passage, the judicious manner, in which he conducted himself, and the mental ability displayed by him were such, that he gained the friendship of the Admiral, who behaved invariably kind to

him, retained him as his chaplain after he got on shore, and offered him a magistrate's commission.

Having undertaken his duties at the place of his destination with zeal and resolution, and attended to them with diligence and perseverance, he had the heartfelt satisfaction of finding, that his endeavours met with success, and, in a short time, of witnessing the church becoming too small for the congregation. In the autumn of 1811 the edifice was considerably enlarged, in order to make room for the poor, which, soon after his arrival, he had pointed out to the Governor as necessary; and of its utility Government were, on a representation, so convinced, that they supplied 250*l.* for the purpose. When the improvements were completed, which was in December 1812, the church had become a spacious building, 90 feet long by 48 wide, with four rows of seats below, and galleries all round, and in the body was a pew, with rising seats, sufficiently large to contain 60 persons, appropriated to the use of the poor, who availed themselves of it the first Sunday after it was opened, and it continued without being ever empty afterwards during divine service. As a proof that the church was not unnecessarily enlarged, nor Mr. Rowland unsuccessful in his labours, 23 new pews were sold in one day for upwards of 38*l.* each pew, and the whole of them might have been disposed of at the same rate, had not the remainder been reserved, at his request, to be let for an annual rent to such families as found it inconvenient to purchase, or were not likely to remain any length of time at the place.

[*To be continued.*]

R.

TOPOGRAPHICAL NOTICES.



PARISH OF LLAN-SILIN, IN THE COUNTY OF DENBIGH.

[*Continued from the last Number.*]

§ 4. **ROADS.**—The by-roads of this parish, of many miles extent, as those of other parishes alike circumstanced, are extremely inconvenient. Two turnpike roads, leading from Oswestry to the village, are in moderate repair; and from thence they unite, and proceed to join, at Llan Gedwyn, the main road from Shrewsbury, through Knockin and Llan Gynog, to Bala, Dolgellau, &c.

Thus far about Welsh roads: The Roman Watling street, leading from Rutunium * to Mons Eiri † and Segontium ‡, according to modern writers, passed through the skirt of this parish; and the long-lost Mediolanum has been fixed within the township of Sycharth. Sir Richard C. Hoare, Bart. in preparing his splendid edition of Giraldus Cambrensis's Topography of Wales—not satisfied with the conclusions and surmises of Leland, Camden, Gale, Stukely, Horsley, &c. who had placed Mediolanum according to their respective fancies, some at Meivod, some at Llan Fyllin, some at Drayton, and others in a point between the two former places, where, according to a mathematical hypothesis, the southern Watling street above mentioned, and the Via Devana from Nidum § to Deva ||, necessarily crossed each other,—became persuaded, upon well grounded reasons, that the lost Roman station lay considerably more northward than either Meivod or Llan Fyllin ¶. Directed by this opinion, he made three successive journies from Stour-Head into the Vale of the Tanat, which he explored attentively and anxiously, but without success. This brought Sir Richard to the *dernier resort* of concluding, that the rapid Tanat had, in the course of ages, destroyed every vestige of the station. The Editors of the “ Beauties of England and Wales ” could not be satisfied with such a disappointment; they therefore cut the Gordian knot, which Sir Richard had so anxiously, though unsuccessfully, endeavoured to untie. They cry “ *Ecce Mediolanum!* ” at Pen y Bont, the extremity of the southern wing of this parish, upon the junction of the Cynllaith with the Tanat. This is the spot fixed upon in the body of the work, but in the map of the stations, &c. prefixed, Mediolanum is not put down at Pen y Bont, but at Clawdd Coch, several miles to the south-east, and in the Denbighshire part of the parish of Llanymyneich. The late learned Mr. Peter Roberts had viewed this spot, and would fain insist, in conversation, that it was the identical spot where Mediolanum once quartered the legions of ambitious Rome. I am not aware, that he ever committed his opinion to paper; however, the Editors of the Beauties caught the flying report. I had myself, some years before, been rather sanguine on the subject; and, in consequence of pre-conceived ideas, hastened to Clawdd Coch full of expectations. When I arrived, I found, fortunately, a team in the field plough-

* Rowton near Shrewsbury,

† Tommen y Mur, near Tan y Bwleth.

‡ Near Caernarvon.

§ Neath in Glamorganshire.

|| Chester, on the Dee.

¶ See Cambrian Reg. vol. i. p. 126.—Ed.

ing; and the farmer declared, that he had seen the piece ploughed and harrowed occasionally for upwards of forty years past, but had never seen nor heard of any Roman relics, coins, brick, or utensils, the indispensable accompaniments of Roman stations. The site, it must be confessed, is very promising, when viewed at a distance from some adjacent eminence; being such as might be imagined to have caught the attention of a Roman engineer, as it is on the most eligible line of road from Rutunium to Mill-dir-Geryg, Tram y Sarn, Bala, &c.—on a table land elevation, and near the angle of junction of the Tanat and Vyrnwy. Some Welsh chieftain had built a mansion on the spot, called Careg-Hwva Castle, which was demolished about the beginning of the 13th century; and, being apparently built of wood, though in the country of stone and marble, not the least vestige of the building, not a cinder, now remains; a foss, to guard the most accessible approach on the east, being the only index left. From these data I am led to conclude, that Mediolanum is still among the *terræ incognitæ*.

§. 5. WATER.—The river Tanat bounds the southern, and the mountain torrent, Ceiriog, rushes through the northern wing of the parish. The native streams are the Gwenlas *, Gwenffrwd, Ogwy, and Nant-gwy; these, uniting, form the rivulet Cynllaith, which formerly gave name to the commote, the lordship, and the deanry. This stream, taking its course southward, soon mingles its water with that of the Tanat, near the ancient mansion of Glan Cynllaith (Pen y Bont) on the borders of the counties of Montgomery and Salop. Llyn Moelfre is a lake of about one mile in circumference, situate at the foot of the western escarpment of Gwrn Moelfre, a prominent feature of the parish, to be noticed in the following section. The lake seems to have been originally formed by an avalanche from the adjoining escarpment, which by its fall dammed the rivulet, and caused the body of stagnant water now under consideration. It is stocked with carp and pike, and is the property of the lord of the manor of Cynllaith Owain.

§. 6. MOUNTAINS.—Gwrn Moelfre stands on the northern side of the oval basin of Silin, on the verge of the parish of Llan Gadwaladr. It is perfectly isolated, having no connection with any other eminence; which makes its pyramidal head conspicuous

* “Gwenlas, near Rhyd Lios,”—called Cennin in the Charter of Chirk. Gwenlas also is the name of the Rhaiadr before it rushes down the cataract called Pistyll Rhaiadr.

to most places in Montgomeryshire. Its elevation, at its western extremity, where it seems to hang nearly in a precipice over Moelfre lake, is 1714 feet. From this apex its outline forms a regular inclined plane of about 7000 feet, in an eastern direction, until it loses itself in the plain. The body of the mountain consists of a schistose shale, having some sand in its composition; with some masses of more indurated and amorphous grey mountain rock. The summit is covered with heath (*erica*) growing upon an useless peat soil. The sides and lower parts afford excellent summer pasture for sheep and store cattle. From its peak may be enjoyed a most varied and extensive view. Among the nearer objects, to the south-east, and south, appear the limestone hills of Sychdin and Pentre' Gaer, and the silicious rocks of Sycharth, exhibiting the peculiar boldness, which forms their characteristic feature: to the south and west the uniformly tame and grassy hills covering the shady strata: to the north the dreary range of the Berwyn group. At some little distance appears Cader Verwyn, its loftiest summit within the slate tract, which by Furnival's map is of the height of . . . 2563 feet.

To the S. W. Pumlumon, . . . 2463

To the S. Cevn Digoll, . . . 1330

To the S. Rodney's Pillar *, . . . 1199

To the S. E. the Shropshire Wrekin . . . 1320

The Broxton Hills and Beeston Castle, in Cheshire, close the scene to the east.

The vale of Silin is not to be viewed to advantage from the summit; but in descending, about half-way, it exhibits a scene not frequently equalled. The accompaniments wanting, to render it truly picturesque, are more wood and water: the lake of Moelvre being behind the curtain.

§ 7. Of ANCIENT MONUMENTS we have but few. On ascending from Sycharth, the celebrated mansion of Owain Glyndwr, to Mynydd y Bryn, we come to a part of it called Craig y Caws. According to Camden, Michael's Mount in Cornwall was anciently called by the inhabitants Careg Cowse; which he interpreted "hoary rock," but how justly, we must leave the critics in the Cornish tongue to decide. Under Craig y Caws, to the south-east, are seven or eight *carneddau*, or heaps of loose stones; and at a little distance are as many more: and in the centre, between them, is a perfect circle of loose stones, about 40 paces in

* On the Bre-ddin.

diameter; the area perfectly level, without any traces of additional stones within. On inquiry, we found, by one peasant, that the name of the circle was Buarth y Geini; and by another, Buarth y Geivr; either of which may afford a precious "morsel of criticism" for the ingenious mythologist. These monuments are in the siliceous tract; and on an eminence above Pentre' y Gaer we found Caer Rhuddwyn, an ancient camp, surrounded with a rampart of loose limestone, inclosing several acres. Within its area is a mound of earth, &c. called Bedd y Cawr (the Giant's Grave). Its dimensions may be learned from the following odd advertisement by Mr. "William Maurice *Llansilinensis*," in the year 1678:—"An unheard of morrice dance is to be celebrated on the grave mount of Rhuddwyn Gawr Mawr, a Kymerian giant, of sixty feet in length, and nine in height above the ground, by Marsli Hen, aged 140." Llyn Rhuddwyn is a lake of considerable dimensions, close under the encampment. Still eastward lieth Caer Myvyr, a similar rampart of loose sand-stone, inclosing about three acres. There is nothing Druidic in the appearance of these two monuments; they are simply camps, and relics of the rude mode of warfare used by the *aborigines* of the island. Among the answers to Mr. Ed. Lluyd's parochial queries, in the year 1699, there is a Welsh letter from the parish of Oswestry, enumerating three of these camps:—"Clawdd ceryg ym mhen Caer Myvyr, un arall ym mhen Tre y Gaer, a'r trydydd yn y Pant caregog yng Nghraig Vordav." In the fairy tales of yore there is a triad of giants, who were brothers: 1. Cawr Myvyr—2. Cawr Rhuddwyn—3. Cawr Berwyn. We have described the camps of the two former personages, but, where the third pitched his tent, we do not know.

In the township of Rhiwlas, there is a stone of considerable magnitude, which was formerly stiled Maen Tysilio. It was used to be the rallying point of the strong and the active from several parts, in order to strive for superiority in their rural olympics of the *Saith Gwrol Camp*. The times are changed; and the name of the spot has been converted into Pant Tysilio. In 1699 there was a well in the parish of Oswestry, called Ffynnon Maen Tysilio, where the inhabitants resorted, to celebrate their annual wake.

§. 8. ANCIENT HOUSES—MEN OF NOTE, &c.—I now come to the historical account of the mansion houses of this parish, which some centuries ago were the residences either of warlike chieftains, or of the liberal patrons of the tuneful Bards. In an alphabetical

order they may be arranged thus:—1. Glasgoed—2. Lloran—3. Moolvre—4. Moel-iwrch—5. Plas-newydd, or Bodlith—and, 6. Sycharth. All these, excepting the latter, are still standing, though not in their original state. In order to render this subject more intelligible, it may be proper to take, cursorily, a retrospective view of former times, commencing with the occurrences of the eleventh century,—when

“Bleddyn ab Cynvyn, bob cŵys,
Ei hun bioedd hen Bowys.”

This Prince was slain in the year 1073; and his son Meredydd eventually took possession of the whole principality of Powys, which he divided before his death, in 1132, into two moieties:—Powys Vaelawr, or the eastern, north of the river Tanat, to his son Madog; and Powys Gyveiliog, or the western, south of the Tanat, to his grandson Owain Cyveiliog. According to the customary usage of gavel-kind, Madog again divided his moiety into six parts, amongst as many sons. The lot of his son Einion, surnamed Evell, or the twin, fell in Cynllaith, a lordship, of which this parish of Silin formed the greater part. The residence of Einion is said to have been at Llwyn-y-Maen in the adjoining parish of Oswestry. He died in 1196, and was succeeded by his son Rhun; and he by his son Cuhelyn. We are informed by two verses, still extant, that in the year 1230 this Cuhelyn rebuilt the mansion-house of Lloran Ucha in this parish. These verses are attributed * to Einion ab Gwalehmai, a celebrated Bard of the isle of Anglesey; but he seems to be too early for the period in question, and especially for the construction of this species of verse †. Ieva, the son of Cuhelyn, is represented as still residing at Llwyn y Maen; and before his death he gavelled his inheritance between his two sons: Madog Goch had Lloran Ucha and its appendages; and Ieva Vychan, the younger son, according to prescriptive right, had the paternal mansion of Llwyn y Maen. The son of Madog Goch of Lloran was another Madog, surnamed Kyffin, by way of distinction, from a place of that name where he had

* Davies's Heraldry Displayed, 12mo. 1716, p. 36.

† Deuddeg cant rhuglant rhagflaen—a thri deg
Oedd oed y mab cywraïn;
Seiliodd Cuhelyn sylfaen,
Uchel mawr, o galch a maen.
Cododd arlwyodd ar lan—dwr Barog
Dy a bery 'r byd allan;
Eurer glod ir eryr glân
Nudd llwyr yn neuadd Lloran.

been nursed *. From him, in after times, numerous families of his descendants assumed the name.† This first of the Kyffins was succeeded by his son Ieuan, surnamed *Gethin* (terrible).—Gethin had four sons, Ieuan Vychan, Morus, Iolyn, and Gruffydd. Of these, and their descendants, I shall treat in the above order of succession.

1. Ieuan Vychan, the eldest, took his residence at Moeliwrch, a house loftily situated on the southern brow of Gwrn Moelvre, within about a mile of the village of Silin; where his descendants continued for several generations, the dispensers of unbounded hospitality, and the liberal patrons of their cotemporary bards.

Hywel, the son of Ieuan Vychan, is the first that I find celebrated in song. His principal bards were Guto y Glyn, and Ieuan Gru. Llywelyn, who flourished from 1400 to 1460. The former has a poem on the re-building of Moeliwrch house, of which he says—

“Cymry a’i gwêl fry, gwâl fraith,
Caer ganlloft y carw o Gynllaith;
Nef im’ yw o Naf a main,
Neuadd fel seren Owain.”

This must have been composed subsequently to the year 1402, when the comet alluded to in this couplet appeared, which the bards would have the people believe was a fore-runner of some propitious revolution in the nation under the auspices of their illustrious hero. In another poem the bard says, that he had published the banns of friendship between himself and his hospitable patron at Moeliwrch in thirteen poems, composed, it may be presumed, at thirteen different festivals;—and that though the Abbot David of Llan Egwest (Valle Crusis) had urgently pressed the bard to spend the Christmas with him, yet neither abbot, nor priest, nor bishop, nor pope, should be able to hasten his departure from the hall of Moeliwrch:

“Duw Tad, wedi dau oed hydd,
A’th briodes â’th brydydd,
Rhoi ’n dystion, rhan-dwy osteg,
Ydd wyf dri chywydd ardeg;
** Y mae deupen carennydd
Y rh’om, nad awn byth yn rhydd;

* Kyffin, a township in the parish of Llan Cadvan, Montgomeryshire.

† Richard Vaughan, son of Sir Richard Vaughan, of Golden Grove, created Earl of Carbery by Charles I., was lineally descended from Madog Kyffin in the eighth degree.

Er bod rh'of ar abad draw,
 Ammodau i ymadaw;
 Nid micar a'n hysgar ni,
 Na brawd a wnae briodi;
 Nid esgob, enw dewisgair,
 Nid Pab, onid Mab Mair."

Hywel's successor was his son Ieuan, whose bard, Hywel Kilan, flourished from 1460 to 1490.

Ieuan's son was Llywelyn o Foeliwrch, more popular among the Bards than any of his predecessors. Deio ab Ieuan Bwl addresses a poem to him in behalf of a friend for a brace of greyhounds, in which he is stiled,

"Llew o fewn maes, â'r llafn main,
 A thëyrn Cynllaith Owain."

Another of Llywelyn's domestic Bards was Ieuan ab Gruffydd Leiav, who wrote from 1500 to 1530.

Llywelyn died about 1534; and, the act for the union of England and Wales (26th Hen. 8th) passing about the same time, a dispute arose between his sons as to the disposition of their father's estate,—the eldest claiming, by the new law, the right of primogeniture; and the youngest insisting upon the gavel-kind division, as directed by the laws of Hywel Dda, and sanctioned by immemorial usage. After much litigation, the case was referred. I have a copy of the bond of arbitration, and the award thereupon, now before me. By the award, Morus Wynn, the elder son, succeeded to maintain hospitality at the Plâs ym Moeliwrch: Tomas ab Llywelyn, his brother, was to have two tenements in Llys Dynwallon, and at his own cost and charge to divide all the rest of the possessions of their said father, in Cynllaith Owain, Cynllaith yr Iarll, and Careg Hwva, in the lordships of Chirk and Oswestry, or elsewhere, into two equal parts; and Morus Wynn to have his choice of the moieties.—
 "Morus to have a seat in our Lady's chancel within the church of
 "Llan-Silin, and Tomas to have a seat in the same church anynce
 "St. Silin."

Among the bards, who wrote elegies to the memory of Llywelyn, were Morus ab Hywel ab Tudur, and Wiliam Alaw. The latter says—

"Milwr a chawr Moelyrch aeth—

* * * *

Llan a'i dug allan o'i dai,

Llywelyn—llu a wylai;—***

Mil a wyl am Lywelyn,
 Mae ei ras i'w aer—Morus Wynn.
 Yn ei ol ef, ni wyl iaith
 Fath ganllaw fyth i Gynllaith;
 * * * * *
 Caf sy' waeth—cefaîs ei win,
 Ceraîs alarch côr Silin."

The bard mentions four sons, though the award notices only two:—

"Pum mroder—pwy ym Mhrydain
 Ym mraich rhiw, mor wych â rhain?"

He then advises them to agree amicably for their father's possessions, and to abide by a reference to their friends and relations, rather than having recourse to the "glorious uncertainty of the law." Excellent advice!

"Rhoed y broder ar geraint,
 At wŷr eu bro, eu tir a'u braint."

Morus Wynn, having gained the paternal mansion, supported the wonted hospitality without abatement. His bards were Huw Ceiriog—Wiliam Cynwal—Huw Arwystl, and Gruffydd Hirae-thog,—who flourished from 1520 to 1580. The latter bard, in going his rounds to Moeliwrch, said—

"Tynnu 'r wyf, tan araf-hynt,
 Treiglo lle bu 'r Guto gynt. ***
 Pawb yno—pob awenydd,
 Yno can bawb, canu bydd!
 Yno gwau cerdd, nid gwiw cêl,
 Tewach na'r Guto i Hywel. (*) ***
 Llew iawn yn cadw llawenydd
 Llan Silyn, Morus Wynn sydd."

Of the hospitable mansion, and the multiplicity of its visitors, Huw Ceiriog says—

"Tŷ mawl a gwin—tŷ aml gyrch,
 Tair mil at dyrrau Moelyrch."

Great was the lamentation when this *last* of the patrons of the Cambrian muse, at Moeliwrch, went to the "bourne from whence no traveller returns."

"Duodd a rhewodd yr hîn—ar Foeliwrch,
 Marfolaeith brenhinllin;
 Llu â gwaedd lle y bu gwin,
 Am Forus hael o fro Silin!"

M. ab I. ab Dafydd.

(*) Guto y Glyn, about a century before, was the favourite bard of Hywel, who was great-grandfather to Morus Wynn.

Hiraeth trwm alaeth traŵnawr—y sydd
 I'n synu hyd Faelawr,
 Fyn'd Duw ei hun mewn unawr,
 Ar llewyrch o Foelyrch fawr!"

Gr. ab Gr.

Morus Wynn, for his second wife, married his kinswoman and neighbour, the heiress of the house of Bodlith. Richard, their son, preferring the more sheltered situation of Bodlith, built a new house there, and made it his residence; which he called Plas Newydd. His daughter and heiress Gwenwyvar, a favourite family name, married Foulk Middleton, the seventh son of Richard, governor of Denbigh Castle.

IDRIS.

[*To be continued.*]

SKETCHES OF SOCIETY.

THERE cannot be a doubt, that a minute investigation of the ancient superstitions of Wales would not only be productive of considerable interest in itself, but would also tend to elucidate many particulars respecting the early state of society in this country. Something, indeed, has already been done in this way; but there still remains much to be effected towards a proper accomplishment of the object. This notice of the subject has been suggested by a perusal of the first of the articles, that follow under this head, in which an allusion is made to the several imaginary beings, who formerly occupied a place in the popular creed of our native hills. And, indeed, some remnant of this belief may even now be found in those places, which have been least accessible to the innovating approaches of civilization. Yet, wherever this superstition now exists, it may be presumed to have lost many of the interesting peculiarities characteristic of its primitive state. Above all, the romantic simplicity, which distinguished it when generally acknowledged, can no longer belong to its partial and isolated dominion.

Of all the popular superstitions, formerly prevalent in Wales, the belief in Fairies was perhaps the most singular: and some few particulars, relating to this subject, may form no uninteresting introduction to the following communication.

The modern name of Fairies in Wales is *Tylwyth Têg* or the Fair Family, but who, it should be mentioned, are not generally considered, according to the English notion, as beings of a dimi

native stature. Pembrokeshire, however, where this imaginary tribe are called *Dynon Bach Têg* or the *Fair Small People*, seems an exception to this remark. But the original names were *Gwyllion* and *Ellyllon*,* plurals of *Gwyll* and *Ellyll*: the latter of which appears to correspond with the English *Elves*, and is still more closely allied with the Hebrew *Elilim*, with which it, no doubt, had an identity of origin as well as of signification.—Both Taliesin and Merddin make allusion to the *Gwyllion*: the former fixing their abode in glades, the latter on mountains.—And Davydd ab Gwilym, in a humorous description, which he gives of his envelopement in a mountain mist, makes mention of the *Ellyllon*, where he says

“Yr ydoedd ym mhob gobant
Ellyllon mingeimion gant.”

There were in every hollow
A hundred wry-mouthed elves.

And it seems, that there was some reason to be apprehensive of encountering these “fair people” in a mist; for, although allowed not to be maliciously disposed, they had a very inconvenient practice of seizing an unwary pilgrim and hurrying him through the air, first giving him the choice, however, of travelling above-wind, mid-wind, or below-wind. If he chose the former, he was borne to an altitude somewhat equal with that of a balloon; if the latter, he had the full benefit of all the brakes and briars in his way, his contact with which seldom failed to terminate in his discomfiture. Experienced travellers, therefore, always kept in mind the advice of Apollo to Phaëton, and selected the middle course,† which ensured them a pleasant voyage at a moderate elevation, equally removed from the brambles and the clouds.—Such were some of the feats, performed by these præternatural agents, who, although not addicted to any very vicious propensities, were still fond of a little mischievous sport. Space will not permit to dwell any longer on the subject on the present occasion.‡

* Hence we have *Bwyd Ellyllon*, *Elves’ Meat*, and *Menig Ellyllon*, *Fox Glove*.

† In medio tutissimus ibis.—OVID.

‡ Mr. Owen Pughe, to whom the writer is mainly indebted for the materials of the preceding account, is of opinion, that this imaginary race were anciently supposed to be the *manes* of those Druids, who were neither of sufficient purity for a celestial abode, nor of sufficient depravity for the society of infernals, on which account they remained on earth until the day of final retribution, when they were to be transferred to a superior state of existence.

With respect to the *Canwyllau Cyrph*, or Corpse Candles, noticed in the subsequent communication, it may be proper to premise, that the superstitious notion is at present almost confined to the Diocese of St. David's, where it is a popular belief, that, a short time before the decease of a person, a light is seen issuing from the sick bed, and taking its course to the church-yard along the very track, which the funeral is afterwards to pursue.

* *
*

POPULAR SUPERSTITIONS OF THE WELSH.

The inhabitants of rude and mountainous countries are more generally affected with superstition than those, who dwell in plains and well-cultivated regions. That the scenery of a country has a considerable degree of influence on the habits of the natives, is indisputable. Hence the manners of mountaineers are more hardy, robust, and impetuous, than those of lowlanders, and their imaginations,

—————“Darken'd by their native scenes,
Create wild images and phantoms dire,
Stranger as their hills, and gloomy as their storms.”

This is exemplified in the mountain-inhabitants of Britain—the Scottish highlander, and the Welsh mountaineer,—to both of whom certain superstitious customs and opinions are peculiar, although resembling each other considerably in their general outline. It is to those of the latter that I wish now to fix my attention, and I leave the comparison to your readers. In a curious little work, entitled “A Relation of Apparitions and Spirits, in the County of Monmouth, and the Principality of Wāles,” by the Rev. Edmund Jones, we find all that can be said upon the subject; and, although the ardent zeal of the author to maintain the actual existence of ghosts, goblins, fairies, &c. &c. is absurd and ridiculous, yet his book contains a tolerably distinct account of the leading features of Welsh superstitions. By our author all unbelievers in the appearance of spectres and spirits are termed Sadducees, and their incredulity on this point is equivalent, with him, to a disbelief in a future state. Hearken how our divine argueth in favour of his doctrine:—“They are chiefly
“women, and men of weak and womanish understandings, who
“speak against the accounts of spirits and apparitions. In some
“women this comes from a certain proud fineness, excessive delicacy, and a superfine disposition, which cannot bear to be
“disturbed with what is strange and disagreeable to a vain spirit.

“ But why should the daughters of mother Eve be so averse to hear of their great adversary Satan, with whom she first conversed, and whom she first believed, and was deceived by him?” Why, indeed! This is a question I will not undertake to answer; and I give the Reverend Mr. Edmund Jones all the credit due to him for reasoning so subtle and unanswerable.

The superstitious creed of the Welsh comprises a staunch belief in the existence of witches, ghosts, goblins, and fairies, with a due proportion of good and bad spirits. To these may be added the creation of certain wild fantasies, peculiar, perhaps, to themselves. These consist of—

1st,—Dogs of the Sky (*Cwn Wybir*), or, as they are sometimes denominated, Dogs of Hell (*Cwn Annwn*). These terrific animals are supposed to be devils under the semblance of hunting dogs (of what particular breed or species, deponent saith not), and they are usually accompanied by fire, in some form or other. Their appearance is supposed to indicate the death of some friend or relative of the person, to whom they show themselves. N.B. They have never been known to commit any mischief on the persons of either man or woman, goat, sheep, or cow, &c.

2ndly,—Corpse Candle (*Canwyll Corph*). This apparition (for apparition it is, and of a lighted tallow candle too, laugh who may!) is also the forerunner of death. Sometimes it appears in the form of a stately flambeau, flaming bluely, and stalking about uninvited from place to place; and sometimes it appears in the hand of the spectre of the person, whose fate it foretells.

3rdly,—*Cyhiraeth*—a doleful, foreboding noise before death, heard by the nearest of kin to the person about to depart.

4thly,—The *Knockers*—a very good-natured, fortunate sort of beings, whose business it is to point out, by a peculiar kind of bumping, a rich vein of metal ore, or any other subterraneous treasure. They are highly respected, and are deemed nearly allied to the Fairies.

I have now enumerated the several kinds of superstitious objects held in awe by our countrymen. At a future opportunity I propose making such extracts from Mr. Edmund Jones's work, as will illustrate the actions of the several species of spirits. For the present I must conclude, merely observing that Mr. Jones has treated of several minor spirits, of whom he has related some very interesting and important facts.

T. R.

The custom, of which some account is given in the following article, is still retained in some parts of Wales, where the return of All Saints' Eve continues to be marked by many rustic festivities. But much of the pristine humour of this ancient festival is undoubtedly lost: and in many places all vestiges of the ceremonial have vanished. Some account of the custom of lighting fires (*coelcerthi*) on November eve has already appeared in the CAMBRO-BRITON *.

* *

ALL-SAINTS' EVE.

There is a custom peculiar to Wales,—and peculiar, I believe, to Wales alone,—the origin of which I should imagine to be of some antiquity. I allude to the observance of the eve of All-Saints as a festival and holiday. The institution of the custom is readily accounted for. In the earlier and darker, and more barbarous ages, certain days were set apart for the performance of particular mythological ceremonies, and on “All-Saints’ Eve” thanksgivings were offered up to the Deity for the fruits of harvest. The predilection, the Welsh have ever retained for many of the rude habits of their forefathers, has preserved, amongst other customs, the festivities of All-Saints’ Eve, and the evening of this day is spent in mirth and gladness. Bonfires are kindled, labour is suspended, the villagers assemble, and the young and active dance to the music of the harp, or pass their time in the exercise of athletic and rustic games. I well remember with what eager joy I was wont, during my boyish days, to hail the approach of this festival: I always spent it at “the Rector’s;” and, although some years have elapsed since that joyous period, the recollection of it is yet vivid in my memory, and will never be forgotten. There is a pleasure in permitting the imagination to dwell thus on the scenes of early life; particularly if we have, by the chances of fate, been separated from them, and from all whom time and memory have endeared to us. It is an impulse, with which Nature inspires us, and in an obedience to which the mind is agreeably and not unworthily employed. My absence from Wales has not afforded me an opportunity of witnessing whether the ceremonies of All-Saints’ Eve are observed with all their pristine celebrity; but, as far as report goes, I am given to understand that they are. And we can almost hope that luxury and refinement will never penetrate into the mountain wilds of Cambria, to deprive the honest inhabitants of their innocent and favourite enjoyments.

T. R.

* No. 5. p. 172. See also Cambrian Register, vol. i. p. 327.

AWEN CYMRU.

A'rh rodd yw athrwydd Awen.—EDM. PRYS.



PENNILLION.

XLVII.

Rhaid i gybydd gadw ei gaban,
Rhaid i ieuenctid dori allan,
Hyd fy modd mae'n rhaid i minnau,
Ganlyn mwynion dynion dannau.

XLVIII.

Robin goch daeth at yr hiniog,
A'i ddwy aden yn anwydog;
A dywedai mor ysmala,
" Mae hi'n oer, fe ddaw yn eira."

XLIX.

Lle bo cariad y canmolir
Y rhyw ddyn yn fwy na ddylir;
On'd, lle byddo digder creulon,
Fe fydd beiau mwy na digon.

L.

Tros y môr mae'r adar duon,
Tros y môr mae'r dynion mwynion
Tros y môr mae pob rhinweddau,
Tros y môr mae'm cariad innau.

LI.

Melys iawn yw llais aderyn
Forau hâf ar ben y brigyn;
On'd melysach cael gan Gwenno
Eiriau heddwch wedi digio.

LII.

Gwedd holl anian a gyfnewid
Cyn y gwelwyf fy anwylyd,
Bydd y meillion ar y meusydd,
Cân yr adar yn y coedydd;
On'd un peth nid all gyfnewid,
Sef fy nghalon i, f' anwylyd.

ENGLISH POETRY.

TRANSLATIONS OF THE PENNILLION.

XLVII.

The miser must protect his home,
While youth abroad must ever roam:
For me, I must—such is my way—
Still follow where the minstrels play.

XLVIII.

Poor Robin to my threshold hies,
His wings all chill'd and drooping low,
In gentle careless note he cries,
“ 'Tis very cold, it soon will snow.”

XLIX.

Where there is love, praise will be found
Beyond all measure to abound;
But 'tis as true, where hatred dwells,
That censure more than meetly swells.

L.

Rare birds are found beyond the sea,
And there too people courteous, kind:
Beyond the seas all virtues be,
And there my own true love you'll find.

* *
*

LI.

Sweet is the bird's melodious lay,
In summer morn, upon the spray;
But from Amelia sweeter far
The notes of friendship after war.

D. E.

LII.

Another dress will nature wear
Before again I see my fair,
The smiling fields will daisies bring,
And on the trees the birds will sing;
But one thing changed will never be,
That is, my heart, sweet girl, from thee.

D. E.

THE SONG OF THE SONS OF MADOG :

A CAMBRIAN MELODY *.

Think ye, because we are led captive, that our spirit is broken ?

The cloud, that hangs upon our name
Thus dark and heavily,
But shades a race, as free from shame
As thine, proud Lord, can be.

We never sold the land, that gave
Our fathers birth, but kept
Their faith, and o'er their children's grave
The valiant eye hath wept.

Then tell us not of lowly state,
To which our race is driven :
What, though the tree be desolate,
Its stately branches riven,

Some stems remain, and they may grow
To give their land a shade,
When thou and thine, vain man, are low,
And those, who smite us, fade.

Not all the bearings on thy shield,
Like ours, are justly borne ;
The flower, thy pride to-day doth wield,
To-morrow may be shorn.

The gentle heart slight wrong may bear,
But goad it not too far ;
Remember what our fathers were,
And what their children are.

S. R. J.

* It does not clearly appear, to what period of the Welsh history this melody has reference ; unless it be to the time of Madog, son of the last Llywelyn, who revolted against Edward I. and was taken prisoner in 1295, when he was confined in London, where he remained for life. However, the lines, independent of all historical allusion, will be found to possess no inconsiderable portion of merit.—ED.

WALES.

OLD CYMMRODORION SOCIETY.—The following form a continuation of the “general heads of subjects” selected for examination and discussion by the original Society of Cymmrodorion: and to the investigation of which recent circumstances may be supposed to have communicated, in the present day, an additional interest. Many useful hints, as before mentioned, may also be taken from them by the patriotic societies now established in Wales.

POETRY AND THE WELSH LANGUAGE.

1. Of the most ancient British poetical writers,—proof of the genuineness of their works,—and of the antiquity of Poetry among the Britons.

2. Of the Druids and Bards in Gaul and Britain.

3. Of the most ancient kind of heroic verse used by the Britons, now called *Englyn Mihwr*, and of the lyric verse *Triban*, being of the same original.

4. Of the present twenty-four measures in the Welsh poetry and about what time they were instituted: and of the affinity between them and the twenty-four measures in the ancient Welsh music.

5. Of the Congresses of the Bards.

6. Of the Secret *Cyfrinach* of the Bards.

7. Of the Decline of Welsh Poetry on the death of Queen Elizabeth, not one poem having been well written since till the present age *,—with a guess at the reason of it.

8. Of a comparison between Dr. Davies and Mr. Edward Llwyd as Dictionary and Grammar writers, and how each of them excelled in his way,—with their characters.

9. Of the character of Humphrey Llwyd the Antiquary.

10. Of Robert Vaughan of Hengwrt the Antiquary, and of his valuable Collection of Welsh MSS. in Poetry, History, Genealogy, &c.

11. Of the valuable Welsh MSS. in Llanvorda, Llanerch, and Mostyn Libraries; also of those in the possession of the Duke of Ancaster, Earl of Macclesfield, Sir Thomas Sebright, Bart., or in whatever other hands they may be.

12. Some old Welsh *Pennillion* set to the ancient Music, with a prose translation in English, or a verse translation, if it can be procured.

13. Of the similitude between the Welsh tongue and the Eastern languages.

14. Of the softness of the Welsh tongue as well as its roughness, and of verses in this language composed of vowels only*.

15. Of Dean Swift's complaint, that the English is too full of monosyllables, and of Erasmus's observation on the same head.

16. Of the excellent song-writer Huw Morust.

17. An enumeration of some of the most noted Welsh Poets, Davydd ab Gwilym, Lewis Glyn Cothi, Iolo Goch, &c. with their characters, and some of their works occasionally printed with notes and translations†.

18. Some Welsh Poems of the present age to be published with notes.

19. Of the great affinity between the Welsh and Irish Languages and between the customs of the two nations: and of some strange language mixed with the Irish, and what it is §.

20. That the Irish are a colony from the first inhabitants of Britain, proved from the names of mountains, lakes, and *cytian Gwyddelod* in Wales.

21. Of the Welsh words, *Porthmon, Hwsmon, Allmon*, &c. had from the Teutons.

22. Of the Translation and different Impressions of the Welsh Bible.

* These two "heads" will necessarily come under discussion in the Inquiry into the Welsh Language, which has been commenced in this Work. Singular as the fact, alluded to at the close of the latter "head," may appear, it is capable of being fully established. Indeed some instances of it may be seen in the Essay on the Welsh Language, in the 3d volume of the Cambrian Register, quoted in a preceding page; and Mr. Jones in his "Relics of the Bards" has inserted an Epigram on a Spider of four lines, in which there is not one consonant. ED.

† The Rev. Walter Davies is about to do ample justice to this subject. See CAMBRO-BRITON, No. 6, p. 239. ED.

‡ A complete Edition of the Poems of Davydd ab Gwilym has since been published by the late Mr. Owen Jones, with an interesting English Preface by Mr. W. O. Pughe. ED.

§ Col. Vallancey, in his "Essay on the Antiquity of the Irish Language," conceives this to be the Phœnician, and this again he affirms to be the same with the ancient Punic, of which we have now scarcely a vestige. And the Irish historians assert, that their language was anciently called *Bearla Feni*, or the *Phœnician Dialect*.—ED.

23. Of Welsh Grammars and Dictionaries.

24. Of Welsh printed books in general.

WELSH CUSTOMS AND MANNERS.

1. Of the similitude between the Welsh customs and the Grecian, and of the British Chariots of War mentioned by Cæsar.

2. Of surnames in Wales, and of what standing; and of the ancient method of Pedigrees like the Eastern nations.

3. Of the Fifteen Tribes of North Wales; and why the Writers of Genealogies in later times thought it sufficient to derive any family from those Tribes*.

4. Of the particular method and custom of singing with the harp, and of the *Crwth*, a Welsh musical instrument.

5. Of the ferocity of the English formerly to strangers, and of Mr. Lambard's observation, that seems to point out the cause why the Welsh and English were not sooner incorporated.

6. Of the hot passions of the Welsh; and whether there be any foundation in nature for that common expression, "His Welsh blood is up."

7. Of some remains of Druidical Customs, &c. among the Welsh.

8. Of the *Awen*, and the fondness of the Welsh for Poetry and Antiquities.

9. Of the long lives and most common diseases of the Welsh.

10. Of the present State of Religion in Wales, and of the circulating Welsh Charity Schools†.

GWYNEDDIGION SOCIETY.—This Society has, by public advertisement, appointed its Eisteddfod for the present year to take place at St. Asaph, on Thursday the 21st of September next. The subject, proposed for poetical competition on this occasion, is the "Reign of George the Third" (*Teyrnasiad Sior III.*), and the writer of the best AWDL will be entitled to the customary premium of a Silver Medal. The most successful singer with the Welsh Harp will also receive a Silver Cup, as an acknowledgement of his merit.—The following extract, for which alone there is room, from the Gwyneddigion Prize-Poem for the last year is here transcribed agreeably with the intention expressed in the last Number, although it may not be the most fa-

* For an account of these Tribes see the Cambrian Register, vol. i. p. 145.—Ed.

† This seems to have reference to some custom no longer in existence. Ed.

vourable specimen of the production. The subject of the Ode (*Awdl*), it may be proper to repeat, is Charity. The stanzas, here selected, are those with which the poem commences. * *

Duw cariad! y Tad wyt ti—ar Anian

A'r enwau sydd ynddi:

Dy rodd, yn deilliaw drwyddi,

Yw'n byd hwn oll, a'n bod ni.

Cynnal dy ddoeth amcanion—mawr Allu!

Mae'r holl Weledigion:

A lluoedd Nefoedd, ein Ion!

Gwn ydynt dy gènadon.

Mal haul byw araul à heri—'r ddaiar

Roi'n ddios ei ffrwythi,

Goreu tes dy gariad ti

Ar fydoedd heb rifedi.

Dy gariad di agorodd—byrth y Nef,

Aberth gwnaed a wirfodd:

Gwynfyd i'r byd arbedodd,

Oen Duw Tad, yw dy rad rodd!

ASSIZE INTELLIGENCE.—The following is a Report of the number of Criminals tried in the several Counties in Wales during the recent Great Sessions. Under the head of Acquittals are comprised all those cases, in which the prisoner by any means procured his liberation.

	Convictions.	Acquittals.	Total.
Anglesey - - - -	2	1	3
Brecon - - - -	11	3	14
Cardigan - - - -	*	*	*
Carmarthen County and Town - - - -	8	5	13
Carnarvon - - - -	*	*	*
Denbigh - - - -	9	2	11
Flint - - - -	4	2	6
Glamorgan - - - -	9	3	12
Merioneth - - - -	0	0	None
Monmouth - - - -	7	4	11
Montgomery - - - -	7	0	7
Pembroke - - - -	*	*	*
Radnor - - - -	*	*	*
	57	20	77

The Editor has not been able to procure any report of those counties, to which stars are affixed. Of the crimes, comprised in the foregoing list, two only are of a very atrocious dye—a case of murder in Denbighshire, and one of rape in the county of Monmouth. In both instances the convicts have suffered the awful penalties, assigned by the law to their offences.

* *

MISCELLANEOUS INTELLIGENCE.—The local occurrences of the last month do not present any matter of particular importance. In addition to the public meetings, which have taken place for the purpose of offering the united tribute of condolence and congratulation to the throne, others have been holden with a view to objects of a less general nature, but affecting the interests of some parts of the Principality in a material degree. The Counties of Carnarvon and Pembroke and the Town of Haverfordwest have had meetings for the purpose of “taking into consideration proper measures for obtaining a farther exemption from the duty on culm and coal carried coastwise, which by the present Act will expire in August next.” And, where the general policy so obviously unites with the interest of individuals, there can be little doubt that their exertions will be effectual.—Meetings have likewise been holden in the counties of Monmouth and Pembroke for the purpose of “petitioning Parliament to make such alterations in the Corn Laws, as shall appear best calculated to afford relief to the Agriculturists of the United Kingdom.”—On the 3d of April the “Corwen and Edeirinion Branch Bible Society” held at Corwen their anniversary meeting, which was very respectably attended. Several speeches were made on the particular object of the Society both by Clergymen of the Church of England and by Ministers of other persuasions.—A curious discovery has recently taken place in forming the new line of the Holyhead road between Lima and Cernioge. In cutting through the corner of a field called Dol Trebeddw the workmen discovered above forty graves, about two yards in length, most of them cased with rough stones, and all lying in the compass of twenty yards by ten. Bones were found in many of them, but not the least vestige of any coffins. On the lower side of the stone, which covered one of the most perfect of the graves, was the following inscription in rude Roman capitals, the letters in several places joined together:—

BRo Ho NASLI

IAT HIC JACET

ET UXOREM CAVNE.

This stone is preserved for the inspection of the curious, and may be seen, together with some of the bones, at Pentrefoelas. It is hardly necessary to add, that the oldest inhabitants have no recollection of these graves, which must, therefore, have reference to a remote period, when this place may have been the scene of some of those contests, which preceded the subjugation of Wales. And Dol Trebeddw, in all probability, derived its name from this very circumstance*.—The sum, to be given by the Commissioners of the Menai Bridge for the purchase of the Bangor Ferry, was awarded by a Special Jury before the Under Sheriff of Anglesey at the late Assizes. As the bridge is to be situated within the limits of this Ferry, and, when opened to the public, will entirely supersede the same, the Legislature had directed, that the Commissioners should purchase it. Miss Williams of Conway, however, to whom it belonged, being a minor, her trustees declined entering into any contract, and the matter was, accordingly, referred to a jury. It was proved, that the net receipts of the Ferry, for the last eleven years, were from 850*l.* to 950*l.* per annum, and were greatly increasing. The Jury, after hearing Counsel, retired about half an hour, and awarded Miss Williams, for the loss of the Ferry, the sum of 26,394*l.* 7*s.* 6*d.*—The last Spring Ploughing Match of the Anglesey Agricultural Society was much more successful than any former one—it being the unanimous opinion, that the worst ploughing on the late occasion was superior to the best at some of the previous meetings, a proof, that the institution of these matches has been productive of considerable benefit to the cause of practical agriculture. * *

LITERATURE.—W. S. WICKENDEN, author of a Novel, entitled “Count Glarus of Switzerland,” which was favourably reviewed in the Gentleman’s Magazine for September 1819, is preparing for publication “CONAN BLETHYN,” the first of a series of Tales, designed to illustrate Cambrian peculiarities.

ERRORS CORRECTED.

No. 6. p. 225. l. 15. for “perfection” read perception.

No. 7. p. 259. First Note, for “40” read 140.

276. l. 28. for “Aberystwth” read Aberystwith.

No. 8. p. 311. l. 23. for “haith” read hiaith.

319. l. 4. for “— Ludlow, Esq.” read Eben. Ludlow, Esq.

— l. 27. for “Cuthrall” read Cathrall.

* The Editor would feel obliged by a more particular detail of this interesting discovery, and especially of such of the inscriptions, as can be made out, if there be more than one. The account, he now publishes, is the best he could procure; but he does not vouch for its accuracy.—Ed.